

Cam. d. 660. 2  
EVANGELICAL  
POLITIE,

OR,  
A GOSPEL CONVER-  
SATION.

A  
Sermon preached at S. PAUL'S  
LONDON, May 20. 1660.

Being the Sunday next (but one) be-  
fore his Majesties happy return  
to his said Citie.

BY  
JAMES DUPORT, (now) D.D.  
one of his Majesties Chaplains  
in Ordinary.

GAL. 6. 16.  
*As many as walk according to this rule, peace be upon them, and mercie,  
and upon the Israel of God.*

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## To the Reader.

Courteous Reader,



Suppose I shall do but justice both to my self and thee, if I give thee an account why I let this poor inconsiderable piece go abroad into the world; especially now, when there is such a swarm of printed Sermons flying up & down already. Know then, that I thought my self concerned to give some publick testimonie of my thankfulness to that Honourable Audience to whom it was preached; particularly to the then L. Major, who was pleased freely and of his own <sup>S<sup>t</sup> Thomas</sup> accord, without any motion or seeking of mine, to call and <sup>Aleyn.</sup> invite me to that service. And I have the more reason to acknowledge his respects to me herein, because heretofore for several years last past it was otherwise with me. For when some offers and overtures were made in my behalf by some friends for my preaching at S<sup>t</sup> Pauls, which I was bound to do (once at least in two years) by vertue of a place I hold in the University, yet I found not a door open unto me, nor had the favour to be admitted or accepted of. I speak not this by way of complaint, nor with any unkind reflexions upon any particular man, or company of men whatsoever (as imputing it wholly to the common distractions of those times) but the more to testify my gratitude to the aforesaid person for his great civility

The Lady  
Margaret  
Preacher.

## To the Reader.

vility to me, and (so undeserved) good opinion of me: A further evidence whereof he was pleased to give me, by his favourable and candid acceptance of my weak unworthy pains, with an intimation of his desires to have them made publick by recommending my Sermon to the Press. Now though this indeed alone might be a sufficient motive and encouragement to me for this publication; yet there were other arguments and inducements moving me thereunto. Not to mention that stale and common midwife of the Press, importunity of friends (though of them there wanted neither goadly nor judicious to sollicite me to it) That which somewhat prevailed with me was the seasonableness of the argument, both as to the former part of it, concerning Evangelical walking, or a Gospel-conversation; as also to the latter, touching Evangelical worship, or a Gospel-adoration; both which rightly and duely preached, considering the profaness of some, and the hypocrisy of others, and the un-Gospel-like lives of the most, I conceived to be very usefull and necessary doctrine for these times either from Press or Pulpit. But next to Gods glory and the common benefit and good of the Church, which I desire to make my principal aime in all my designs, that which most of all perswaded me to present this rude unpolisht discourse to the view of the world, was I confess partly for my own vindication, and partly for the further satisfaction of some, who, as I am told, seemed to take a little distast and offence at a passage or two I then delivered concerning the misuse and profanation of that famous Cathedral wherein we were assembled, and the burying-place or Church-yard adjoining thereunto. As to this, I must needs profess, I have been so much affected to see and observe the ruins  
and



## To the Reader.

and devastations of that Church, that of late years as I could never pass through it almost without fear: least the stones should drop down upon me, so I could never pass by it without pity and regret to behold so sad a spectacle. Whereupon I resolved with my self (I had almost said solemnly vowed) and, I hope, in the fear of God, and out of zeal to his glory, that if ever providence called me to that place, I would speak my thoughts freely and plainly (though soberly and modestly) as to that particular. And now if by any thing I have said, I have cast in any the least mite into the treasury of the Church, or contributed the least stone to the rebuilding of the house of God, or rather thrown the least stone that may sink into the forehead of that great Goliath of this latter age, I mean Sacrilege, that hath so defied not onely the hosts, but the houses of the living God, then I shall think my self abundantly happy. However I have paid my vows in thee, O Paul's; I have discharged my duty, liberavi animam, and must leave the success to God to give a blessing as it pleaseth him. My witness is in heaven, and my comfort is the singleness and integrity of my heart, that my earnest desire and endeavour was to deliver such doctrine as might be most suitable and seasonable to the time and place I appeared in; and that I aimed at nothing in all my discourse, but the glory of God, the good of souls, and the honour of that renowned city, whereof that (once magnificent and stately) Cathedral hath been accounted (and I hope shall be again) both at home and abroad, the chief beauty and ornament. But wo and alas, that ever it should be said, to the shame of Christian religion, yet say it we must, for so it is (--Pudet hac opprobria--) As things consecrate to God and his Church,

## To the Reader.

are indeed a *Noli me tangere*, not to be medled with by rude and sacrilegious hands, so is sacrilege it self with some, a *Noli me tangere* too, a tender and delicate sin not to be toucht. If upon this account I am become any mans enemy, because I have told them the truth as becometh the messenger of Christ, in the spirit of meekness, then I must count it my unhappiness, but not my crime. I would not willingly offend nor displease any, but then again I consider, it is impossible to please all, (1<sup>te</sup> 2<sup>o</sup> 3<sup>o</sup> 4<sup>o</sup> 5<sup>o</sup> 6<sup>o</sup> 7<sup>o</sup> 8<sup>o</sup> 9<sup>o</sup> 10<sup>o</sup> 11<sup>o</sup> 12<sup>o</sup> 13<sup>o</sup> 14<sup>o</sup> 15<sup>o</sup> 16<sup>o</sup> 17<sup>o</sup> 18<sup>o</sup> 19<sup>o</sup> 20<sup>o</sup> 21<sup>o</sup> 22<sup>o</sup> 23<sup>o</sup> 24<sup>o</sup> 25<sup>o</sup> 26<sup>o</sup> 27<sup>o</sup> 28<sup>o</sup> 29<sup>o</sup> 30<sup>o</sup> 31<sup>o</sup> 32<sup>o</sup> 33<sup>o</sup> 34<sup>o</sup> 35<sup>o</sup> 36<sup>o</sup> 37<sup>o</sup> 38<sup>o</sup> 39<sup>o</sup> 40<sup>o</sup> 41<sup>o</sup> 42<sup>o</sup> 43<sup>o</sup> 44<sup>o</sup> 45<sup>o</sup> 46<sup>o</sup> 47<sup>o</sup> 48<sup>o</sup> 49<sup>o</sup> 50<sup>o</sup> 51<sup>o</sup> 52<sup>o</sup> 53<sup>o</sup> 54<sup>o</sup> 55<sup>o</sup> 56<sup>o</sup> 57<sup>o</sup> 58<sup>o</sup> 59<sup>o</sup> 60<sup>o</sup> 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## To the Reader.

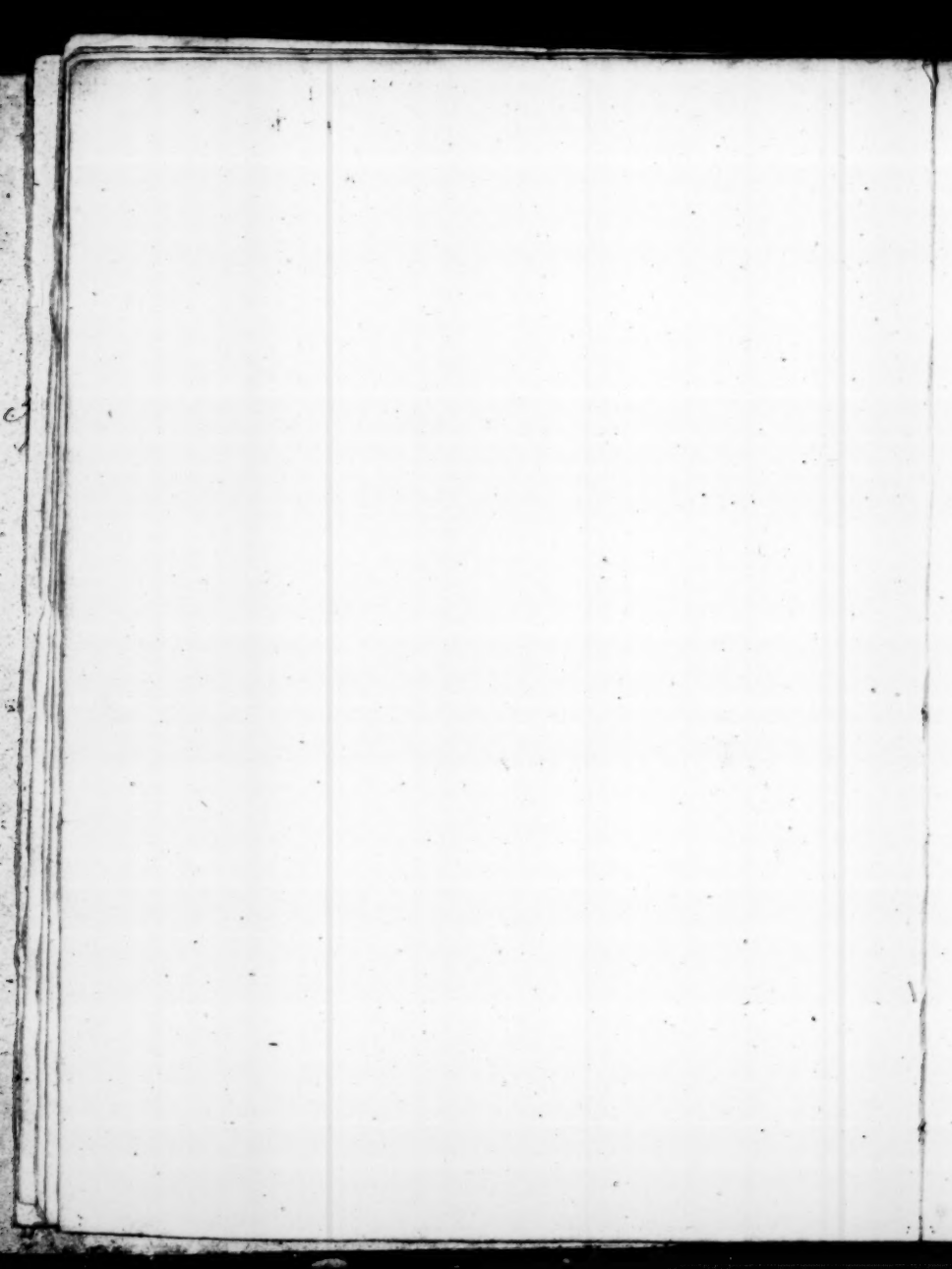
*of those passages concerning the abuse and misemployment of Church and Cæmety, at which, if at any, some exceptions, it seemes, were taken; but how justly, I shall leave it, as I said, to all unbiased and indifferent Readers to judge. The Lord in much mercy make up the rents and breaches of our Church, and put it into the hearts and hands of our Rulers and Governours, both Civil and Ecclesiastical, like good Nehemiahs, to promote and set forward the building of the Temple, and to help to repair the breaches and ruins of our Churches and Cathedrals: that so we may all with one heart and mind glorifie God, and agree together to worship and serve him in the power of godliness, and the beauty of holiness, as it becometh the Gospel of Christ. This is (Christian Reader) the constant and hearty prayer of*

Trin. Coll.  
Cambridge.  
Nov. 21.  
M DC LX.

Thy friend and servant

in our Lord Christ

J. D.





PHIL. I. 27.

*Onely let your conversation be as it  
becometh the Gospel of Christ.*



PROVIDENCE so disposing of me, that I have not occasion to speak often in one place, it makes me strive the rather to single out such portions of Scripture to treat upon, as are of most usefull importance, of grand fundamental concernment, and such as hold forth the most comprehensive truths, comprising in them the very pith and marrow, the sum and substance of all Christianity; that so, if possible, I may preach the whole Gospel *at once*, altogether; and at once declare the whole counsel of God, and the whole duty of man. *The whole counsel of God*, in the language of the best Preacher under the Gospel, and that was Paul, A&T. 20. *The whole duty of man*, in the language of the best Preacher under the Law, and that was Solomon, Eccles. 12. Such a comprehensive truth, I conceive we have here before us, wherein is briefly, and yet clearly contained, both the whole counsel of God, and the whole duty of man: the whole counsel of God, the Gospel of Christ, that is, the doctrine of mans salvation by faith in Christ: the whole duty of man,

man, a conversation suitable and agreeable thereunto. And these two might pass for the parts of the Text: or else there might be these three things considered in the words, *Regula, Regulatum, & Applicatio Regulae*. First, The Rule, *The Gospel* of Christ: Secondly, The thing to be regulated, ordered, and squared by this rule, a Christian *conversation*: Thirdly, The ἐφαρμογή, or application of this rule to the thing to be regulated, ordered, and squared by it, *as becometh* the Gospel, that is, suitably and agreeably thereunto: & all this usher'd in with a μόνον, this being the *unum necessarium*, the ἐν μίᾳ, and the ἐν μόνον, the *one onely* thing to be regarded and lookt after, τὸ τὸ ἐν τῷ ἐκκλησιαστικῷ μόνον, καὶ ἐν ἑαυτῷ, says *S. Chrysostome* upon the place, this is all in all, the τὸ πᾶν, of a Christian; all that *Paul* or any other Minister need to preach, all that the *Philippians* or any other people need to practise, a Christian conversation, a life conformable to the precepts and rules of the Gospel.

But because these three, *Regula, Regulatum, & Applicatio Regulae*, should in our practise always be joyned together, therefore I shall not divide them in my discourse, nor put them asunder, but take them joynly as they lie together in the words, and so they spell out this grand fundamental truth; a truth writ in such legible characters in the words of the Text, that he that runs may read it, *A Gospel-profession requires a Gospel-conversation*: or, *A Christians conversation should be conformable to the rules of the Gospel*. There ought to be a sweet harmony, concord, and agreement between the life of a Christian and the Gospel of Christ. Several books I have seen bearing this title,

Har-

*Harmonia Evangelica*, The *Harmonie* of the Gospel: this is the true Gospel-*Harmony* indeed, when there is a mutual *harmonie* and agreement between a Gospel-profession, and a Gospel-conversation, between the life of a Christian, and the Gospel of Christ. This lies so clear in the words, as if it were writ with a sun-beam, so that I shall not need bring any reasons or arguments, either to demonstrate & prove the Doctrine to you, or to press and enforce the Duty upon you. Else I might tell you, 1. That this is the onely way, (and so take in the *μόνον* too) the *onely* way to adorn *Tit. 2. 10.* the doctrine of God our Saviour in all things, the way to put a lustre and beauty upon religion, to bring the Gospel into credit and repute in the world, and to gain profelytes to it. 2. That this is the grand designe, the main scope and end of the Gospel, to bring men to a compliance with it, and a conformitie to it. The *Tit. 2. 11;* grace of God (that is, the Gospel of Christ) that brings <sup>12.</sup> salvation hath appeared: Why? to what end? to teach us to live soberly, righteously, and godly in this present world. 3. That this is the onely way *ἐπιστηλῆναι*, to stop *Tit. 1. 11.* the mouths of gainfayers, *ἀπαγορεύοντες ἑαυτοὺς*, by well-do- *1 Pet. 2. 15.* ing to put to silence the ignorance of foolish men, and to confute and confound the adversary, whether heretick or schismatick, whether Papist or Anabaptist. 4. And lastly, That this is the *μόνον*, the onely thing God expects and requires of us, a Conversation suitable to our Profession, and (to allude to that, *1 Cor. 9. 14.*) that they which live under the Gospel should live up to the Gospel. But this in the general is so evident in the Text, and withall so rational in it self, that it needs neither proof, nor preying. And therefore in stead

of this, I might rather come to particulars. Indeed *Generalia non pungunt*, while we hover in generals, we do but beat the air, and flutter about the head; seldom touch the quick, or pierce to the heart. And therefore here I might bring sundry particulars, to show wherein this conformitie stands, wherein this harmonie and correspondence between a Christians conversation, and the Gospel of Christ should hold, and wherein it consists; and to this purpose I might lay down several intrinsick essential marks and characters and properties of the Gospel, wherein, and according whereunto a Christians conversation should be suitable and agreeable to it; as *viz.* these five especially.

First, The Gospel of Christ is a Gospel of truth and faithfulness, sinceritie and plainness; *msds 267 G*, *a faithfull saying*, 1 Tim. 1. 15. *the word of truth*, Eph. 1. 13. 2 Tim. 2. 15. and *truth* it self, Joh. 1. 17. Gal. 3. 1. Suitably and agreeably hereunto a Christian conversation should be a true, upright, single-hearted, sincere conversation, without fraud or deceit, lying or dissembling, guile or hypocrisie.

Secondly, The Gospel of Christ is a Gospel of peace, expressly so called, Rom. 10. 15. Eph. 6. 15. The main designe of the Gospel is, to make peace in the world, to compromise all differences, to unite all parties, to reconcile God and man, man and man together: therefore it is called the *ministry of reconciliation*, and *the word of reconciliation*, both in one chapter, 2 Cor. 5. Christ is the *Alpha* and *Omega* of the Gospel, the great peace-maker, the *Prince of peace*; the Spirit of the Gospel, the Spirit of peace; the Ministers of the Gospel, Gods Ambassadors, messengers

*I. 2. 9. 6.*

*2 Cor. 5. 20.*



gers of peace, and the Gospel it self the Gospel of peace. Now in a conformity hereunto, Christians should be men of peace, peace-makers, as Christ himself was, lovers of peace, and lives in peace, followers of peace with all men; men of closing, reconciling, healing, uniting, cementing spirits; and a Christian conversation a quiet, calm, and peaceable conversation.

Thirdly, The Gospel of Christ is a Gospel of love, and philanthropie, grace, and goodness, and mercy; the Gospel is wholly made up and compounded of love: or if truth be the matter of it, love is the form: if truth be the body of it, love is the soul: it is a designe of pure love and philanthropie, of free grace and mercy; that is the very essence and genius of the Gospel all along; every leaf, every line, every letter in the Gospel, breaths nothing but love, and pure love. Such is the rule, and such should our conversation be: this the true character of the Gospel, and this the character of a true Christian: the badge and cognizance of Christs disciples this, the mark and brand of his sheep, by which they are known to be his, and distinguished from all other. Joh. 13. 35. *By this shall all men know that ye are my disciples, if ye have love one to another.* And this was the mark and character whereby the Primitive Christians used to be painted and pointed out: *Vide, inquit, ut invicem se diligant; See how these Christians love one another.* If then you would have your conversation suitable to the Gospel of Christ, it must be an amicable, loving, and charitable conversation.

Fourthly, The Gospel of Christ is a Gospel of

humilitie and meekness; indeed the Gospel is nothing else but a continued history of Christs humiliation, from the cratch to the cross, a Sermon of humility all along. Christ the great gift of the Gospel, and the Spirit the great promise of the Gospel; the one a *lamb*, the other a *dove*, both emblems of humility and meekness; and the chief lesson of the Gospel Christ came to teach, was humility and meekness, *Learn of me, for I am meek and lowly in heart.* *Math. II. 29.* Ye see what the rule is, would ye frame and square your life and conversation according unto it? why then it must be an humble, lowly, and meek conversation; ye must follow the Lamb, flee after the Dove, *be clothed with humility*, 1 Pet. 5. 5. *ἐν ταπεινότητι*, that is the Gospel robe, Christs livery, the Christian garment, even *the ornament of a meek and quiet spirit*, 1 Pet. 3. 4. Humility the first, second, third thing in Christianitie, as Pronunciation in Rhetorick.

Fifthly and lastly, The Gospel of Christ is a Gospel of holiness and purity, *Sacro sanctum Evangelium*, the *Holy Gospel*, is the proper style and epithet of it. The Gospel is a glass, wherein we *behold the glory of the Lord*, *καὶ τὴν δόξαν αὐτοῦ*, 2 Cor. 3. 18. and it is a pure spotless mirrour, a clear crystal glass. The fountain of Christs blood that runs so fresh and so freely in the current and stream of the Gospel, it is a clear and a pure fountain, the Gospel-promises are purifying and cleansing promises, 2 Cor. 7. 1. God a holy God, the Spirit a holy Spirit, the Gospel a holy Gospel. Suitably and agreeably hereunto a Christian Conversation should be a pure, and holy, and spotless conversation, A profane, unholy, impure Christian, is

*contra-*

*contradictio in adjecto*. Saints by profession, should be Saints indeed: the Gospel say's to us, as God himself does, *Be ye holy, for I am holy*.

*1 cv. 11. 45.*

Thus I have given you as it were the skeleton of a Sermon already; I might *lay sinews and flesh upon it, and cover it with skin*, as the bones in *Ezekiel*: and so I would have done in another congregation: for indeed, these particulars might deserve to be further enlarged, and set home upon us, as being very usefull and profitable in themselves, and likewise suitable to the scope of the Text, and not unseasonable for the times we live in; wherein there hath been so much profession of religion, so much noise, and sound, and talk of the Gospel of Christ, and ( God knows ) so little life and practise suitable and agreeable thereunto. Yet I shall not go this way neither, but wave all these for the present: first, because these are common themes, ordinary beaten tracks, and I would willingly go off of the threadbare common, or at least handle *καινα καινω*. secondly, because these are transcendents, of an universal aspect, and of general concernment to all, and I desire to be a little more particular, proper, and pertinent in my discourse to such an Audience, considering where I am, and to whom I speak. I shall therefore crave leave to use another method, and that is a little to insist upon those two words in the Text, which speak the duty of Christians in compliance with the Gospel of Christ, the *Verb* and the *Adverb*; the one expressing the matter of the duty, the other the manner: the matter we have in the *Verb* *πειλίσσιν* the manner in the *Adverb* *ἀσπασίως*; both words very emphatical,

*Ezek 37. 6.*

phatical, full, and significant: the strength and energy, importance and improvement whereof I shall endeavour to make out unto you, and to fasten upon you.

First, for the Verb, take it first in the general, as we render it, according to *Calvin*, and the Vulgar Latine, *Conversamini*, *Let your conversation be*, or as *Beza* very well, *Vos gerite*, *Carry*, or *behave your selves*, or as *Castelio* not amiss, *Vitam agite*, *Lead your lives*: and so it denotes an uniform, constant, continued course. Let your constant carriage and behaviour, your whole course and *conversation* be agreeable to the Gospel of Christ. Have a care of your *conversation*, that is, of the constant continued frame, and model, and tenour, and course of your carriage. Good men may have their flaws and failings, bad men may have their fits and flashes; but what a man is in his common ordinary course and *conversation*, that he is. What ever trade or occupation ye are of besides, to be sure there is one trade and vocation ye all profess, *viz.* Christianity, that is your profession; religion, that is your trade: I pray then, make it so, and use it so. Ye are not at your trade by fits and girds; a man is at his trade, at the works of his vocation and calling every day, and commonly all day long, it is his business, his constant, daily, ordinary employment. If then Christianity be your trade and profession, ye must be at it continually, ye must shew what trade ye are of by your constant course and conversation. That that is called *conversation* here, is termed a *walking* elsewhere, ~~metaphorically~~ very often in the New Testament: nothing more frequent and ordinary in Scripture, then to express the course of a mans life and *conversation* by the metaphor of a

*way* or *walk*: so we find , וְהִלַּכְתִּים and וְהִלַּכְתִּים *utraque paginâ*, all along in the Hebrew of the Old Testament, whence *αὐτοῦ* so often in this sense in the Hellenistical, or rather Hebraistical Greek of the New. Now *walking* ye know, is an uniform, constant, continued motion, course, or progress. Tell me not then of this or that good work that you do once in a moon, of one or two holy duties you perform now and then in your holy-day clothes: Is your general carriage good? is your constant ordinary course and *conversation* right? *To him that orders his conversation aright, will I shew the salvation of God*, Psal. 50. last. Would ye be good Christians, good Gospellers indeed? have a care of your general carriage and *conversation*; look to the constant frame and bent of your spirit, be sure to get your bias right set, to get a good bias clapt upon you, a good principle grafted and planted in you, pointing, and winding, and bending towards heaven; let your common, ordinary, habitual course and *conversation* be right and good. Thus in the general. But then again further;

Secondly, and more particularly, take it as it is in the Original, παιδευομεν. The word would afford much work for a Critick; but I come not hither to trouble you with Grammatical notions, or verbal niceties; onely thus, if you please: The word in heathen Authours signifies, *Rempublicam gerere*, *To bear rule or office in a Commonwealth or citie*: and hence I might take occasion, if I might be so bold, to press the exhortation, and set it home in a more especial manner upon Rulers and Magistrates, and men in authority; and particularly upon you, my Honourable Lord, and

the rest of the worthy Aldermen and Governours of this famous Citie: whose proper work it is, in this sense, *πρωτεύειν*. And certainly it concerns you especially above all others, who are the *οἱ προϊστάμενοι*, the *οἱ πρῶτοι*, (S. Lukes word, Act. 17.) *the rulers of the citie*; you who are set in a more eminent place, and move in a higher and larger sphere then ordinary men, whose example hath such a commanding influence upon those who live under your rule and authority; I say it concerns you above all, so to walk *in all holy conversation and godliness*, that your lives may be every way suitable and agreeable to the rules of the Gospel. Ye are as so many beacons set upon an hill, to give light to others; therefore the more eminent and conspicuous ye are in place and authority, the more exemplary ye ought to be in your conversation. It concerns you especially to walk up to the rule, to stick close to the rules of the Gospel, yea, & to see that others do so too. It is your duty, not onely to *observe* the rule, but to *preserve* the rule, and in so doing ye will preserve your selves, so that it is not onely your duty but your interest too. Do ye defend and preserve the Gospel, and the Gospel will defend and preserve you: for I assure you, Sirs, the purity of the Gospel is your *Palladium*, your fort-royal, the safeguard, strength, and security of this great City: I say again, Your main strength and security lies not so much in your men and money, your arms and amunition, your Tower and Militia, as in your sincere profession of the Gospel of Christ, your maintenance of the true, orthodox, reformed religion. The Gospel is the glory

2 Pet. 3. 11.

Tu me defende gladio, ego te defendam esclamò.  
 Dicham Occhami ad Henricum  
 IV. Imperatorem.  
 Which though spoken to the Supreme Magistrate, yet in a due proportion, may be applied to the subordinate.

of a kingdome or city, of *England*, and of *London* in particular : if the Gospel go, then comes *Ichabod*, where is the glory? the glory is departed from you. Wherefore, Honourable and worthy Sirs, ye that do *πολιτεύεσθε* in this sense, upon whose shoulders the government lies, to whose care and trust the good and welfare, safetie and prosperitie of this great and populous citie is committed, look well to the rule, the Gospel of Christ, to safeguard, secure, and preserve that from all invasions, attempts, and encroachments that are or may be made upon it, by untoward and malicious, by ignorant or ungodly men, men of unruly passions, or corrupt principles, who would either break and divide the rule by sects and schismes, or else pervert and distort it by false doctrines and heresies. As ye your selves conform to the rule, so ( as much as in you lies, and in your proper sphere ) look that others do so too: imploy and improve your utmost skill and abilitie, power and authority, interest and influence, for the maintenance and defence of the Gospel, for the support and encouragement of an able & faithfull Ministry, and for the encrease and advancement of true piety and religion : so shall ye *καλῶς πολιτεύεσθε*, govern and rule aright indeed. But now though this be the genuine & proper notion of the word in Classical and ancient Greek writers; yet this is not the meaning of it here in this place: for *πολιτεύεσθε* here, as elsewhere in Scripture ( and it is used but once more in all the New Testament, *Act. 23. 1.* and the verbal *πολιτεύου* too, but once neither, *Phil. 3. 27.* ) is put in a different acception from what it hath in other Authors, *viz.* in a more extensive and large significati-



on, and so it reacheth to all in general, to high and low, rich and poor, one with another, not onely to men of place and power, rule and authority, but to those also of inferiour qualitie, rank, and degree: and so it is no more then ζῶν, or εἶναι, or ἀειπαύειν, or ἀναστρέφειν, to *live*, *walk*, or *converse*: nor yet doth it signifie any kinde of life or conversation neither, but with some restriction, viz. such a kinde of life properly, as citizens live in a citie, borough, or town incorporate. Πολίτης from πολίτης, a *citizen*: and so the word implies a regular, strict, and orderly course of life. All know, and none better then you, that citizens they are tied to observe the rules and orders, the laws and customes, and constitutions of the citie, or corporation, or body politick, whereof they are members. Now Christians are free denizens of heaven, citizens of the holy citie, of the heavenly Jerusalem, the Church of Christ: not κοσμοπολίτης, (as he said) but ὑπερκοσμίτης, citizens of heaven, and συμπολίται τοῦ αἵματος, *fellow-citizens with the Saints*, Eph. 2. 19. therefore they should be governed by the rules and orders, the laws and statutes of their heavenly citie, the societie of Saints, the Church of God; and not conform themselves to the guise, and fashion, and course of the world. Christians then are πολίται, citizens, and Christianity is πολιεία, a *politic*, or *policy* if you will, not in a carnal, worldly, atheistical sense, as by too many of late years religion hath been made a matter of state, and piety turn'd into policy, (modern piety, and *modern policy* indeed, too much of this we have had already) but I mean in a true, sober, Christian sense, so Christianity or a Christian conversation is πολιτεύμα,



(S. Pauls word) or πολιτεία, and indeed the best policie it will prove in the conclusion; and so to live as Christians, is πολιτεύεσθαι, that is, to walk orderly, and exactly, ἀκριβῶς, to live by rule, not loosely and at large, and at randome, but strictly, precisely, and regularly, as citizens in a citie, as men in a civil society, who are bound up and tied to the rules, and laws, and orders of their fraternity, community, or corporation. Shall I need apply this to you? I know your thoughts have already prevented me. Ye are (as S. Paul said of himself) *citizens of no mean citie*, ἐν ἀσπίδι πόλεως, of no ignoble or obscure citie, but of one of the famousest and noblest cities in Christendome: and I make no doubt, but that in this sense ye do πολιτεύεσθαι, live as members of a civil society, observing the laws and customs, the orders and rules of your citie, company, and corporation: and you do well to do so; but, I pray, remember withall that ye are citizens too of a far nobler and better citie, viz. the Church of God, the heavenly Jerusalem, the citie which is from above. Members ye are and freemen, at least ye profess your selves to be free of this corporation, of this company, and to be of the *politie*, or *commonwealth* of Eph. 2. 19. *Israel, fellow citizens with the Saints*. Do ye then πολιτεύεσθαι in this sense too? are ye Saints indeed? do ye behave your selves as citizens of this citie? do ye conform to the laws of your heavenly citie? do ye frame your lives according to the rules of the Gospel: for the Gospel of Christ that is your *grand Charter*, by which you hold all your spiritual priviledges, rights, and immunities. O take heed of forfeiting this charter howsoever, of running into a *premunire*, by transgressing

grefling and breaking the laws and orders of your corporation, by neglecting your dutie, and rebelling against the King of heaven. And truly it concerns you (worthy citizens) above all that I know in this Kingdome, to be exemplary unto others in holiness, and piety, and all manner of godly conversation: for all mens eyes are upon you. *A citie that is set on an hill cannot be hid*, Matth. 5. 14. and such an one is this Metropolis in regard of its eminencie, grandeur, and power. Now the more noble, eminent, and conspicuous a place ye live in, the more should ye outshine and out-strip others in the holiness of your lives. I am not skil'd in Politicks & forms of government; but by what I have heard, and read, and observed, I verily beleieve, there's not a citie under heaven better model'd, that hath a more axcellent frame and temper of government: now the more you transcend others in your reiglement & *politie*, the more likewise should ye strive to excell in religion and *pietie*. Ye are the head-citie; ye know what an influence the head hath upon the rest of the members: and we all know by experience, what a leading example ye have been, and still are to the whole nation, both one way and other, *Una eademque manus*--- Ye derive *law* down from hence to the whole Kingdome, (men coming up to you from all parts for *law* and justice.) O that ye would derive *Gospel* too! I mean, that by your Gospel-like *conversation*, ye would give example, and set a pattern to the rest of the nation; that the sweet perfume of your Christian graces might cast a fragrant smel over the whole land! that your love and charity, patience and humility, peace and puritie, zeal and pietie,

tie, justice and equity, obedience and loyaltie, like the precious oyl upon the head of Aaron, might run down from this head-city to the skirts of the kingdom round about you! And so I hope it does; *Qui monet ut facias*--- onely give me leave to be your remembrancer, or, if you will, your encourager, to proceed in your Christian course, *Βόλλ' ἔστω*, and still to put you in minde of the *πολιτεία*, that as ye are citizens, so ye would live as citizens of the heavenly Jerusalem, according to the rules and laws of the Gospel of Christ, which is your grand Charter: a conformitie whereunto I have already in brief commended unto you, as to the several marks and characters of it, which I shall not repeat, but onely desire you to reflect upon them, and so frame your conversation accordingly. And so much for the *Verb*, I come now to the *Adverb*.

*ἄξιος*, the word in the Original, properly signifies *worthily*, *dignam Evangelio vitam agite*, as *Castelio* renders it; and so the Vulgar Latine, *dignè Evangelio*, worthy of the Gospel: and so Col. 1. 10. *ἀξίως ἡς Κυρίου*, *walk worthy of the Lord*: and Eph. 4. 1. *worthy of the vocation*, so we render it. In these and the like places where the word *ἀξίως* or *ἀξίος* is used, *worthy*, or *worthily*, the Papists run away with it, and catch as greedily at it, as *Benhadad* did at the word *Brother*, supposing thereby they have got a fair plea for their merit *ex congruo* at least, if not *ex condigno*. But, as the learned *Grotius* ( in this no Papist I am sure ) observes upon the word, *Vox ista Grecis non semper in idem, sed qualemcunque rei convenientiam notat*: the word *worthy*, or *worthiness*, in Greek Authours does not always imply merit or condignitie by way of equality; but onely a fitness

*Grot. Annot.  
in Matth.  
c. 10. v. 10.*

Davenant.  
Comment.  
in Epist. ad  
Coloss. c. 1.  
v. 10.

fitness or decency by way of congruity: and so the Reverend Davenant upon that place to the Colossians: *Dignitatis vocabulum in Scriptura non semper denotat exactam proportionem equalitatis rei ad rem, &c.* not an exact proportion of merit by way of equality, but onely a suitableness or correspondencie; not *analogiam*, seu *proportionem meriti ad premium*, but onely *analogiam seu proportionem regulati ad regulam*: in a word, not a *condignity*, but a *conformity*. And in this sense, sticking close to the original, the word *worthy*, or *worthily*, may pass well enough, & we may make a very good use of it. Christians should walk *worthy* of the Gospel. There is an *ἀξίωμα*, or *ἀξιομα*, a twofold dignitie, *worth*, and excellencie in the Gospel of Christ, (in regard of the authour, and end, matter, and form) which a Christians life & conversation should come up and reach unto, at least in some degree and proportion. There is a *specificall worthiness*, and there is a *gradual worthiness*; a *specificall worthiness* in the Gospel above the Law, and a *gradual worthiness* in regard of the different administration of Gospel ordinances, some men enjoying greater means now under the Gospel then others. In respect of the first, there is more required now of us Christians under the Gospel, then there was of them under the Law: in respect of the second, there is more required of some Christians then others. Look how much any enjoy a greater degree of Gospel-light, so much the greater measure of holiness and obedience is expected of them. The more powerfull means of grace any place, or person, or people enjoy, the clearer light they have, the more glorious Gospel-dispensations they live under; the more holy,

holy, exact, and regular should their conversation be;  
 and this is indeed to walk *worthy* of the Gospel, when  
 men make suitable improvements under the means of  
 grace, when they bring forth fruits *worthy* of the Go-  
 spel, *worthy* of that cost and charges God is at with  
 them, in a proportion to those plentiful dewes and  
 droppings of a Gospel-ministrie falling upon them.  
 And does not then this ~~desires~~ here come home to us of  
 this Kingdome in general, and more especially to you  
 of this Citie in particular? For what nation or people  
 under heaven have had more powerfull, more plenti-  
 full and precious means of grace then we have had?  
 what Citie in the world hath enjoyed such a bright  
 gleme, such a glorious noontide and sun-shine of the  
 Gospel, as ye have done now for an hundred years to-  
 gether? what a series and succession of burning and  
 shining lights and lamps have ye had among you, that  
 have sunk in the socket for your sakes; that have spent  
 and consumed themselves in the work of the Lord, for  
 the good of your souls? (Ye have had so many, I shall  
 name none,) I am sure the *British* clergy, particularly the  
 Ministers of the Church of *England* have been count-  
 ed and called the wonder and envy of the whole Chri-  
 stian world: & have not ye had the cream & the flow-  
 er of them? and it is fit ye should, there is an *ἀξίως* in  
 that too; it is meet and fit that the chief City should  
 have the best watchmen. If then God hath blessed you  
 so much, & blessed you so long with so able and pow-  
 erfull a Ministry, what say ye then to the *ἀξίως*? do ye  
 bring forth fruit *worthy* of all this? do ye make a suit-  
 able improvement under so plentiful means of grace?  
 is the encrease *worthy* all this planting and watering?

*Stupor max-  
 di Clerus  
 Britannicus,  
 Bp. Hall.  
 Columb.  
 Noe.*

Psal. 16. 6.

Epiſtet.  
Enchirid.  
cap 69.

do ye walk *worthy* of the Gospel, *worthy* of that great and glorious Gospel-light that hath for so many years together shined so brightly round about you? *Your lines are fallen to you in a wealthy and a pleasant place;* ye are like sheep in a fat pasture: do ye show by your wool and your milk how well ye are fed ( as *Epiſtetus* hath it )? do ye credit your meat, the word and Gospel, which is the food of your souls? do ye make it appear by your life and conversation, what good Pastours and Preachers ye have? I beseech you, remember the *ἀξία*, and consider that in a proportion to your receipts, God expects suitable returns from you. And so much of the *Adverb* as to the Original, *ἀξίως*, *worthily*.

Alexand.  
apud Q.  
Curtium,

Take it now secondly, as our *English* translation gives it, *as becometh*. I confess, it is a word I am much taken with, and therefore I have reserved it for the close of all, *as becometh* the Gospel of Christ. There is a *συνόνιμος*, a *τό πρέπον*, a decorum, or decencie, a comeliness or *becomingness* in a Christian carriage, in compliance with the Gospel of Christ. As he said, *That might become Parmenio, which would not become Alexander;* so that may become another man, which will not become a Professour of the Gospel. Holiness *becometh* thy house for ever, Psal. 93. 5. *Let them adorn themselves with good works,* say's S. Paul, *as becometh women which profess godliness,* 1 Tim. 2. 10. Avoid all uncleanness, *as becometh Saints,* Eph. 5. 3. A Christian will have a care of doing any thing that is uncomely or unhandsome. There is a *comeliness* in a Gospel conversation; and that not onely as to the inward man, but as to the outward man too. There is a Cynical

nical kinde of sect of Christians lately sprung up among us, who under pretence of a Gospel-austeritie and strictness, affect a sordidness and undecency in their attire: and under a colour of an Evangelical parity, profess unmannerliness and rusticity in their behaviour, making it a great part of their religion to forbear all outward signes and expressions of respect and reverence, civility and curtesie. I confesse I cannot skill of these mens religion. I wish there be not a spice of pride and singularity in it; that there be not something of humourousness, and affectation, and self-conceit in the bottom, (to say no worse.) *Calco Platonis*

*fastum*, ye know who said, and how

he was answered, *sed majori fastu.*

Otherwise, for those that are misled and drawn away merely out of weakness & ignorance, may they be dealt

wish in the spirit of meekness, & used with all manner of mildness and tenderness, in a way to reduce and reclaim them: for I cannot but extremely pitie such poor mistaken creatures, such miserably deluded souls, who think the inward beauty of the minde, inconsistent with outward bodily *comeliness*; as if the Gospel did supersede all civil respects, and cancel all bonds and rules of natural and moral decency; as if Christianity and curtesie, holiness and humanity could not stand together. There is a *comeliness* no doubt in a Christian garb, suitable to the Gospel. Ye know the Gospel that is a sweet, gentle, milde, and mercifull dispensation: so now a milde and affable deportment; a smooth, gentle, courteous, and civil behaviour and carriage towards all, it is that that marvellously

*Calcanis Platonis Stromata, dixit Diogenes, Πλάτων Πλάτωνος. Cui respondit Plato, Ἐτι ποῦ γὰρ νέων, Διόγηνες. Diog. Laert. in Vit. Diog.*



*becomes* Christians under the Gospel ; it is that that puts a *comeliness*, a beauty and loveliness upon religion. On the contrary, a froward, harsh, and sower conversation; a morose, rough, rugged, brow-beating garb, or temper, or behaviour, is exceeding uncomely for a Christian, it no way *becomes* the Gospel of Christ. *Let us walk honestly as in the day*, Rom. 13. 13. that is, in the day of grace, in the times of the Gospel (as the Contents of the chapter give it very well). *Walk honestly*, the word is *decently* in the Original, *εὐχημένως*, *comelily*, as it *becomes* the Gospel. There is a decency or *comeliness* to be observed in a Gospel-walking.

And what if I should carry it a little further, and say, As there is a *comeliness* in a Gospel-walking, so likewise there is a decency or *comeliness* too in a Gospel-worship. And the word *παιδεία* will bear me out in it, and give me some ground for it. An Evangelical Politie, and an Ecclesiastical Politie both require order and decency: I speak not here of order and decency in reference to Church-government, or Ecclesiastical discipline; and yet thus much I must needs say upon this occasion as to that particular. Which is the most decent and regular, orderly and *comely* form and face of Church-government now under the Gospel; by this time, I hope, it is pretty well out of question with us: For suppose we had doubted before, and the Primitive practice grounded upon Scripture, and the prescription of 1500 years, had not sufficiently taught and informed us; yet methinks the sad experience we have had of those manifold factions and divisions; distempers and disorders, distractions and confusions, which of late years have



so miserably rent and torn the body, so fearfully blemisht and defac'd the beauty of our Church: I say, this alone were enough to confirm and settle us. But I speak not now of Ecclesiastical government, but of Evangelical worship; and sure it is fit this should have order and decency in it. The same Apostle that enjoyns an *ευμενίας*, a *comeliness* in a Gospel-walking, prescribes an *ευμενίας* too, a decency or *comeliness* in a Gospel-worship, 1 Cor. 14. the last, speaking of publick worship in religious assemblies, *Let all things be done decently and in order*: and so in the 11 chapter of the same Epistle, taxing their irreverent and indecent behaviour in their Church-meetings, *Is it comely* (saith he) *for a man or woman to behave themselves thus and thus?* Certainly when we come to perform Gospel-duties in the publick congregation, there is a right temper and moderation as to modes, and garbs, and drestes, and addrestes in divine service; I say there is a mean, could we hit on it, between a scrupulous ceremoniousness, and an irreverent rudeness, between a phantastick gawdiness, and a supine carelessness; between an anxious preciseness, and a slovenly sordidness; and that is S. Pauls *ευμενίας*, a handsome and a *comely* deportment, that *all things be done decently and in order*. As for those who under pretence of inward spiritual worship, cry down all outward order, and decency, and *comeliness* in our Christian assemblies in the publick worship and service of God; I earnestly entreat them to consider, *what spirit they are of*; or rather whether they are all *spirit*; whether they are pure *spirits* or no: for truly as long as men have *bodies*, as long as they are men and not Angels, I must

needs crave leave to think, that an external decencie and reverence in performance of holy duties, is extreme requisite and necessary: The *παρεσῆσαι τὰ σώματα*, is in S. Pauls esteem, a *λογικὴ λατρεία*, a very *reasonable service*, and *δυσία εὐπρόσδεκτος*, a *sacrifice acceptable and wel-pleasing to God*. If any turn the *παρεσῆσαι* into *ἱερνεῖν*, let them bear the blame; Or if the lean kine must needs devour the fat; if the outward man must needs thrust himself too far, and juggle away the inward; if outward decency and *comeliness* in Gospel-worship, cannot but be an enemy, a rub or a pul-back to true inward pietie and holiness, by all means away with it, send it packing: But on the contrary, If it be rather a help then a hindrance, as doubtless it is, I pray make much on it, and encourage it. If this magnificent Church and Cathedral wherein now we are, this *comely* and stately pile of building, once (and, I hope, still) the beauty and ornament of this renowned Citie; if this and the like splendid and sumptuous fabricks, the goodly monuments of our Ancestours zeal and devotion, consecrate and set apart for the solemn worship and service of God; I say, if these prove any obstruction or prejudice to true piety and religion, down with them, down with them, even to the ground; but till then, I pray, let them stand; stand, and not drop down for want of repair; stand, yea and be decently and handsomely kept and maintained; though not trimmed and set out with any garish, gawdy, flaunting meretricious drefs, yet clad in a cleanly and a decent garb; this mother- Church especially, like a grave and a chaste matron, let her be kept *comely* and *handsome*. And why not? surely this is no way *unbecoming*

ming the Gospel: for if you will allow Temples, or O-  
 ratories, or Churches, call them what you will, places  
 set apart for Gods publick worship now under the Go-  
 spel, as I presume ye will, then all the reason in the  
 world, they should be kept decent and handsome;  
 there is a *decor congruus*, a fitting *comeliness* Maximè sacerdotis  
hoc convenit, errare  
Dei templum decore  
congruo. Ambros.  
De offic. lib. 2. cap. 21.  
 to be bestowed upon them, and at least a ne-  
 gative reverence and respect due unto them,  
 so as to be secured and kept free from any  
 irreverence, pollution, or mis-employment, that no-  
 thing unseemly nor *uncomely* be done in them, or  
 practis'd upon them. And therefore truly, that I  
 may speak my thoughts freely, ( I hope ye will  
 bear with my plainness, it is out of my zeal for Gods  
 glory, and the honour of this city ) when I see  
 my Saviour *whipping the buyers and sellers* out of the Matth. 21.  
 Temple, that is, out of the verges and precincts of <sup>12.</sup>  
 the Temple; when I see him *overthrowing the tables of  
 the money-changers and exchangers*; when I see and  
 consider this, methinks it is no very *comely* nor hand-  
 some sight, to see so much ivie cleaving and twining  
 about so royal and stately an oak, till it eat the  
 heart out. To see either Church-isses *exchanged* into  
 shops, or Church-yards into markets, with submission  
 to better judgements, in my apprehension I confess,  
 is a thing not much *becoming* the Gospel of Christ.  
 I put no holiness in wood and stone; nor yet much less  
 do I place any holiness in pulling down Churches, or  
 letting them fall, or taking away wood and stone and  
 lead and all. I never read of any that envied the cost  
 and *comeliness* bestowed upon Christ and his Church, \*Mat 26. 6  
compared  
with John  
12. 4.  
 but a *Judas*, or a *Julian*: *\*Ut quid perditio hæc?* said  
 the

Ἰδὲ ἐν τοῖς αὐτοῖς  
 οἱ ὑποφύλακτοι ὁ Μα-  
 τθαῖος ὁ Θεοδωρὸς, *Hist.*  
*Eccles.* lib. 3. cap. 11.  
*Niceph.* lib. 10. cap. 29.

the one : *Ecce qualibus vasis !* was the speech of the other, by the mouth of his Treasurer *Felix* : back-friends, I assure you, to the Gospel, both : And truly I cannot count them any fast friends to religion, to whom *the beautifull gate of the Temple* is so great an eye-sore. And it would be considered in sober sadness, whether they that have been so forward to demolish our Churches, have not gone the ready way to ruin our Church, at least occasionally, if not intentionally. For my part, I clearly profess, I cannot yet see any sufficient grounds to secure me from my tears, but still to me it seems very suspicious, that our fanattick Hieromastix hath been plowing with the Romish heifer, and the *hand of Joab hath been in all this* : Yea sure, *Hoc Ithacus velit*. For did not they that cried down our Churches and Parishes, cry down our Church, and our Ministry, yea and Universities too : and then the work is done, welcome you know who ; *Venient Romani* certainly : for once take away an able and a learned Gospel-Ministry, and who shall hinder them, or keep them out ? But blessed be God, who hath disappointed the hopes of our Adversaries, and infatuated the counsels of our *Achitophels*, and put a stop to these furious hotspurs in their full carere. Blessed be God, of whose onely goodness and mercy it is, that our poor Church, though by the rash, indiscreet, and intemperate heats, and unruly passions of men, like *Moses* 's bush, it hath been all this while a *burning*, yet it is not *consumed*. And blessed be they of the Lord, who have been any way instrumental in quenching these flames, and giving check to those wilde, ex-  
 orbi-

*Exod.* 4.2.

orbitant, phrenetick spirits, who, being in all probability prompted and put on by some Popish emissaries, under pretence of a Gospel-purity, would have brought in the greatest deformitie, even a chaos of confusion, by subverting all order, and decencie, and government both in Church and State. But if this be the way of the Gospel, if this be the genuine issue and fruit of the true Christian religion, *Sit anima mea cum Philosophis.* As God is the God, so Averroes, the Gospel is the Gospel, *ἐν ἀτασθαλίαις*, not of tumult 1 Cor. 14. and disorder, of unsetledness and discomposure, as 33. the word signifies, *of confusion*, as we render it; *ἐν εἰρήνῃ*, but of peace and order. And Ministers of the Gospel have their spiritual power given them *εἰς οἰκοδομὴν, καὶ ἢ εἰς κατεδάφησιν*, 2 Cor. 13. 10. for edification, and not for destruction, in a proper literal sense too, for building and setting up, and not for demolishing or pulling down. That such places as these should (not be pulled down, or suffered to drop down, but) be kept up and maintained in a comely, decent, and orderly manner, questionless, is very agreeable to the rules of Christianity, and altogether becoming the Gospel of Christ. There is a *decorum* certainly, a decencie and *comeliness* to be used and observed as to the time, and place, and manner of Gospel-worship.

And now, if after all that hath been said, this must needs be counted and called superstition, who can help it? I am sure it will be hard to prove it to be so: and I dare boldly say, That among those who exclaim most against superstition, our Separatists, I mean, and Sectaries, not one of an hundred knows what it is, either

D

name,

name, or thing. But whatever it be, truly I think; as the case stands, there is little fear of it now adays. For were we not rather in the other extreme? were we not run so far from the *Scylla* of superstition, that we were fallen into the *Charybdis* of Atheisme and profaness? Did not ataxy and confusion, rudeness and irregularity, irreverence and irreligion, swell, and overflow, and break in upon us like a land-floud, or a mighty torrent? High time, I trow, to mend the banks, and put a stop to the inundation, if ever we look to have an orderly, decent, *comely* face of a Church, and such a publick worship, as *becomes* the Gospel: nay, if ever we look that holiness and righteousness, true religion and the fear of the Lord should get up, and grow, and spread, and flourish among us. And indeed this is that that I drive at in my discourse all this while: for to this purpose onely it is, and for this reason and no other, that I commend order, and decencie, and *comeliness* in a Christian Church, and a Gospel-worship, because I conceive, it really makes for the advancement of godliness, and hath a natural tendency to the encrease of true pietie and religion: so far am I from thinking it bears any antipathy or repugnancie to it, or any the least inconsistency with it. And therefore upon these grounds I shall once be bold to ask the banes; If any one can shew any just cause, why outward decencie, and inward devotion; bodily service and spiritual worship; due reverence without, and true religion within; the *comely* face of a Church, and the heavenly heart of a Saint, the beauty of holiness, and the power of god-  
liness.

linefs may not be joyned together, let him ſpeak: for my part, I muſt needs profeſs and declare before God and man, that I know none: no reaſon in the world, that I know, why they may and ought not joyn hands, and be linkt, as it were, together in the bond of wedlock, ſeeing they are ſuch a mutual help and advantage one to another. Did I think otherwiſe, far be it from me to further or favour the match, or to ſpeak the leaſt word in behalf of external reverence, order, and decencie in the worſhip and ſervice of God. But being verily perſwaded, and clearly convinc'd of the truth hereof, *viz.* that outward *comelineſs* doth very much conduce to inward holineſs, and that order and decencie in worſhip, is a great help and furtherance to religion and godlineſs, and a means to kindle and encrease true pietie, zeal, and devotion; upon this account, and upon this occaſion, at this time, and in this place eſpecially, I could not chooſe but ſet my ſeal to it, and give this fair teſtimonie of it, and recommend it to you, but ſtill in order and reference to the main end, *viz.* as it conduces to the *ἑν μόνον* here in the Text, the one onely thing, true pietie and religion, inward holineſs, and the power of godlineſs: that ſo a Chriſtian *converſation*, and a Chriſtian *adoration*, Evangelical *walking*, and Evangelical *worſhip* may go hand in hand together in a decent and *comely* equipage, both *becoming* the Goſpel of Chriſt: a conformity whereunto in life and praſtiſe, is that which I have been labouring to preſs upon you all along from firſt to laſt, and ſo I ſhall leave it with you, and conclude as I begun.



Onely I shall add this *memento*, as fit premises to the conclusion. Remember, I beseech you, and consider *how great things God hath done for you*: it was *Samuels* advice to Israel upon the coming in of their King, 2 Sam. 12. 24. Consider, the better to stir you up to practice this duty of the Text, what a prevailing argument and engagement thereunto God hath laid upon you, by his late miraculous providences, and those wonderfull changes and revolutions he hath wrought among you. *What shall I render unto the Lord for all his benefits towards me?* now may *England* say, and now may *London* say, (which truly may be called *Anglie Anglia*, as *Athens* was once *Ἐλλάς* *Ἑλλάς*, the *Greece of Greece*.) Indeed, how shall we express our gratitude to God for his great and manifold mercies to this unworthy Nation! especially for this so remarkable, so extraordinary, so transcendent a mercy, the very top-stone, crown, and complement of all his other mercies and deliverances vouchsafed unto this Church and State; that mercy, I mean, never to be forgotten, the memorial whereof ye have so lately celebrated by your triumphant gratulations, and publick thanksgivings to God: that mercy wherein the Lord hath made you of this City, among others, so signally, and so succesfully instrumental, even the plucking us out of the midst of our confusions, like so many brands out of the midst of the fire: the reestablishing and settling the Kingdome upon the good old foundations, even the sure foundations of truth and righteousness, by so seasonable, and so

*Psalm. 116.*  
12.

*Antholog.*  
*Epigr. lib. 3.*  
cap. 25.



so peaceable a restoring of our King to his throne, and us thereby to peace and happiness. But not to deprive any of that honour and praise due unto them, much less that eminent and worthy instrument, whose spirit the Lord stirred up to stand in the gap, and to assert our liberties, and work deliverance for us; yet after all we must say, *This is the Lords doing, and it is* <sup>Psal. 118.</sup> *marvellous in our eyes.* And if ye will, let us take in that too which goes before, *The stone which the builders refused, is become the head stone of the corner.*

And now, me thinks, I hear every one of you singing Davids song, *Quid retribuam Domino?* What tribute shall I pay him? or what homage shall I do him? *What shall I render unto him?* or what doth he require of me, as a token of thankfulness, in lieu of so unparallel'd, and so unexpected a mercy? Will the Lord accept, or doth he require *thousands of* <sup>Mic. 6. 7.</sup> *rams, or ten thousands of rivers of oyl?* No such matter, no, he requires no such thing at your hands: he requires not your lands, or revenues; your goods, or estates: he requires not all your money in your bags or bonds, all your wares in your ships, or shops, or ware-houses: and yet, though he should, this were no dear price neither to pay for such a purchase; it were neither too much for him to ask, nor too much for you to give, for those two precious, nay invaluable pearls of Peace and Truth: I am sure it were not above the rate of *Mephibosheth's* <sup>2 Sam. 19.</sup> *Accipiat totum, Let* <sup>30.</sup> *him take all, forasmuch as my Lord the King is come again in peace.* But God requires neither all, nor half, no nor any of all this; all that he requires of

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you is onely that, or rather that *Onely* of Samuel in the place afore-named, *Onely* fear the Lord, and serve him in truth with all your heart, and consider how great things he hath done for you. Samuels *Onely* there is almost parallel with S. Pauls here, and his exhortation the same in effect with this here in the Text, with which I shall conclude, *Onely* let your conversation be as it becometh the Gospel of Christ.

FINIS.



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